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THE BOOK OF DAILY WORSHIP

SRI RAMANA ASHTOTTARA



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THE BOOK OF DAILY WORSHIP
(SRI RAMANA ASTOTTARA)

Original Sanskrit and Tamil Commentary

by

Viswanatha Swami

English Translation

by

A.R. Natarajan



Published by

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PREFACE

The sure sign of spiritual growth is inwardness. The power of latent tendencies which keep externalising the mind would weaken and wane as one makes steadfast progress through self-enquiry. Seekers of truth are well aware of the battles to be waged on the way, in the form of negative thoughts, listlessness and lack of enthusiasm. Ramana points out that one's duty lies in working away 'tirelessly and joyously' for this is the one field in which success is assured. This is because the experience of continuous bliss is natural to us. It is the 'sahaja' state. All that is being done is only to remove the obstacles to experiencing it.

The grace of the Sadguru is essential for success of spiritual effort. The Sadguru, who is a jnani and a person of steady wisdom is not different from God and the Self. The scriptures are emphatic in asserting it. In Ramana we find all the hallmarks of a Sadguru, constant revelling in the Self and equal treatment, samabhava towards all life. To be aware of his guidance on the path one should learn to keep his company. It is the best 'sat-sang' - association with 'Sat' with Truth. This has to be done by invoking his presence in whatever way one is naturally inclined, by assiduous practice of self-enquiry, reading his works, through art forms, offering worship at his shrine and that of his mother, or a combination of each in some measure. The important thing is to

establish the link, to learn to hold on to him. For this prime significance is to be given to the Name. It is said that "Name permeates the entire universe densely". The lives of great saints like Namdev, Tukaram and Swami Ramdas, to mention a few, exemplify this. Repetition of the name and the remembrance of what it signifies has great merit. Thanks to Ganapati Muni, the world knows the Maharshi as Ramana, the sweet one, and as Bhagavan, the worshipful one.

Worship is done at his shrine at Sri Ramanasramam, daily, through 108 names known as 'Ramana Astottara Sata Nama Stotram' composed by Sri Viswanatha Swami, who had been with Ramana for nearly thirty years. Each name has its own

power of drawing one to Ramana, because it attempts to describe the beauty of Ramana, his golden hue, his gracious smile, or his majestic look. Else we find some rich biographical details of the holy place of his birth, Tiruchuzhi, the place of his awakening to Truth, Madurai, or the various places of his stay at Arunachala from where his spiritual ministration is emanating all over the world. Some of the names extol the attributes of Ramana, the sweetness of his life, the potency of his silence, his conquest of the senses, his firm celibacy and the like.

Ramana envelops the Universe. So these sacred words are helpful to everyone who wishes to worship him, wishes to feel his

presence. As one reads this Astottara, and uses it for daily or congregational worship, Ramana's grace is deeply felt.

This praise is in Sanskrit. Its author has written a commentary on it in Tamil. It is our purpose to open up this treasure to Ramana devotees who do not know these languages and to give a better understanding to those who do. The English translation of the commentary is not literal. However, it is faithful to the original. We hope that the transliteration would be helpful.

Sri T.N. Venkataraman, President of Sri Ramanasramam, has permitted us the use of original texts. Dr. Sarada, Editor of "The

Ramana Way' has corrected the proof. Sri Muralidhara Hegde has done the cover design. Sri S. Pandurangan of Aridra Printers has done the printing. To all of them we offer our special thanks.

**Ramana Maharshi
Centre for Learning,
Bangalore**

12th June 1991

A.R. Natarajan

VISWANATHA SWAMI

Sri Viswanatha Swami attained Maha samadhi on Monday, the 22nd October, 1979. In a conventional sense he attained the holy feet of Sri Ramana. Yet, in reality, there was no question of his being re-united with Sri Ramana because he was never separated from him; having lived wholly in Ramana.

Readers of 'The Mountain Path', a quarterly published by Sri Ramanasramam, of which he was the Editor for a few years, would have had a glimpse of his spiritual stature from the editorials and articles written by him in it. His masterly knowledge of Tamil is evident from his translation of "Talks" of Sri

Bhagavan: 'Bhagavad Vacanamrutam', and the depth of his Sanskrit learning can be seen from his Astottara on Sri Bhagavan. Because of his simplicity, humility and retiring temperament, many have not had the good fortune of being fully aware about his great life. What marked him out was his total love for Sri Bhagavan and his great consideration for Bhagavan's devotees. Early in 1979 his health started failing. Yet, he would never accept the services of the devotees only because he did not wish to trouble them even to the slightest extent. His room, which was next to the Ramanasramam dispensary, was virtually a vibrant meditation centre, since many liked to do dhyana in his potent presence. If

some disturbance was there outside, he would not hesitate to mildly reprimand the persons concerned and to request them to be silent out of consideration for the fellow devotees in dhyana. Sometimes when in the mood, he would regale the listeners with incidents and stories relating to Sri Bhagavan, Ganapati Muni, and Muruganar, drawing on his long association of nearly three decades with Sri Bhagavan. The Ramana Maharshi Centre for Learning, Bangalore, is bringing out, in his honour, the 'Book of Worship' on Sri Bhagavan composed by this great Swami as also an English translation of his Tamil commentary. We are certain that in so honouring him, we will be voicing the

feelings of thousands of devotees of Sri
Ramana all over the world in whose minds
and hearts his memory is cherished.

Bangalore,

6th June 1991

(Maha Pooja Day)

A.R. NATARAJAN

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FOREWORD

These one hundred and eight attributes in praise of Ramana are used for daily worship at his shrine of Grace at Sri Ramanasramam. This had been composed many years before his Mahasamadhi. Ganapati Muni had appreciated it. The words in this composition refer to Ramana's auspicious attributes or his bewitching form, or some biographical details. A devotee requested Ramana to recommend some verses for his daily 'parayana'. He selected this Astottara. When a Telugu devotee consulted Ramana about a biography which he was writing he told the author ' If you expand the biographical particulars in this

Astottara it would provide the needed matter'.

In this book of worship, Ramana is extolled as the incarnation of Subrahmanya, the second son of Lord Siva. Subrahmanya is regarded as the foremost among the knowers of Brahman. There are several reasons for this. Ganapati Muni had a number of divine visions in which he repeatedly saw Ramana as such. Swami Sankarananda, while performing penance in Uttarkasi in the Himalayas, also had a similar vision. His vision was so compelling that he was immediately drawn to Tiruvannamalai, to Ramana's presence. While there he actually composed an

Astottaram beginning with the words “Sri Sonaparvatadisa, Sri Kumarasambhava”. The peerless poet saint Muruganar has also composed innumerable verses similarly praising Ramana. Sivaprakasam Pillai of ‘Who am I’ fame had a vision of a golden child thrice coming out of Ramana’s head. He has described this in his work ‘Anugraha Ahaval’. Reference could also be made to a stray verse composed by Ramana on Lord Ganesa in which he refers to himself as the younger son of Siva.

In the Candogya Upanisad we have the story of Sanatkumara instructing the sage Narada. In that story Narada, though pure of mind and rich in penance, could not

attain Self-knowledge. Sanatkumara (meaning the younger one) had to initiate him into it. Similarly Ganapati Muni whose state could be likened to that of Narada, learnt the true meaning of tapas from the same Sanatkumara who had reincarnated as Ramana.

We have also the famous composition of Adi Sankara, 'Subrahmanya Bhujangam' on Sentil Murugan. In that Siva says to Kumara, who was sitting on his mother Uma's lap, 'Come, son' and he at once leaps over to him. In like manner in response to the call of his father Arunachala, Ramana left Madurai, his mother Meenaksi's abode. The letter which he wrote while leaving his

home, "I have in search of my father and in obedience to his command, started from here" confirms this.

Ramana is the indweller of every heart, shining as 'I', as 'I'. Therefore it seems appropriate to worship him as Guheṣa.

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DHYANAM (invocation)

In this work there are two verses for invoking Ramana's presence. The meaning of the first invocatory verse at the beginning is :

“The whole universe is but a tiny
ripple on the
Infinite ocean of Sat-cit-ananda
Ramana.
I meditate on Him, the sublime
Indweller of the
Heart-cavity, transcending all
thought.”

The meaning of the second invocatory verse at the end is :

“He was born with the constant
remembrance of
Arunachala and is united with it
by the Flood-tide of its grace.
Rooted in the heart he is uplifting
the world
with his majestic and constant
penance.
Therefore I salute Ramana the
shining light of this world and
beyond.”

THE TEXT

While using these 108 names for worship, 'Om' is to be added before each word and 'namaha' after it.

1. MAHĀSĒNA MAHŌMSĒNA JĀTAHA

Born of the effulgence of Mahasena.

Mahasena is the title conferred on the younger son of Siva since he was the victorious commander-in-chief of the celestial army against demonical forces. The worship begins with this name because, as mentioned in the foreword, Ramana is regarded as his incarnation. He heads the forces which destroy the innate tendencies

that externalise the mind. By his grace the mind turns inward.

*Om Mahāsēna mahōmśēna jātāya
namaha.*

2. ŚRĪ RAMANAHA

Sri Ramana

This was the name given to him by Ganapati Muni. He is known throughout the world by this name which is the heart's delight of devotees. Not only is he always revelling in the Self but he is also helping others to attain this state of bliss. The power of this name for pulling one within to the Heart and its glory cannot be adequately described.

Om Śrī Ramaṇāya namaha.

3. GURUHU

Destroyer of Ignorance.

The importance of the guru as the bestower of knowledge is proclaimed in the Guru Gita, in the Tantras and the Agamas. The one who is firmly rooted in the Self and who can also give that state to the disciple alone is the true guru. A Sadguru like this is rare. Such a guru's magnetic influence will wean one away from sensate attractions. Only such a guru deserves to be followed and worshipped. Others are only gurus in name. There are lamps in every house. Ordinary gurus can be compared to such lamps whereas the Sadguru is like the Sun which

provides light to the whole world. There are many erudite scholars of the Vedas and Vedanta but since they do not have any experience they can at best explain the meaning of the words. The Sadguru on the other hand leads the disciples on to the experiencing of inherent bliss. All the virtues of a Sadguru which are described in the scriptures are found in full measure in Ramana.

Om Guravē namaḥ.

4. AKHAṆḌA SAMVIDĀKĀRAHA

Immersed in the fullness of
consciousness.

The division between the seer and the seen is fragmentary knowledge. Ramana has expounded the truth that the search within for the seer would merge one in the limitless consciousness where all differences cease. Ramana is the embodiment of that Oneness.

Om Akhaṇḍa samvidākārāya namaḥ.

5. MAHAUJAH

Great light of grace.

Ramana is that complete consciousness because of which everything else shines.

Om Mahaujasē namaḥ.

6. KARANŌDBHAVAHA

Born for a specific purpose.

Ordinarily birth has a karmic cause. Ramana's birth however was only for the welfare of the world. There was no karmic cause because he was born with the constant thought of Arunachala. In this context there is a verse in Tirupugazh which is apt. That verse when translated into English would read

“Lord come as the living embodiment of eternal life, untouched by death, the purpose of your advent is to show the way to liberation”.

Ōm Kāranōdbhavāya namaḥ.

7. JAGAT HITĀVATĀRAHA

Born for the welfare of the world.

"When dharma wanes and evil reigns

You appear to vanquish evil,

Restore dharma and give strength

To the virtuous and renew

Earth's life. Who are we, after all,

To know in what illusive form

You come to save the world?"

Ramana has composed this verse in some other context about avataras. This verse would apply equally to him. For, who can say why he assumed the human form?

Om Jagat hitāvatārāya namaha.

8. ŚRĪ BHŪMINĀTHA- STHALŌTTHITAHA

Born in the sacred place of Bhuminatha.

Siva is called Bhuminatha (Tirumeni-nadar in Tamil) in the temple at Tiruchuzhi. Saivite saints have sung the glory of Bhuminatha. Tiruchuzhi has become doubly sanctified since it is Ramana's birth-place.

*Ōm Śrī Bhūminātha sthalōtthitāya
namaha.*

9. PARĀŚARA-KULŌTTAMSAHA

Crest-jewel of the lineage of Parasara.

Ramana was born with the consciousness

of the glory of Arunachala, the tejolinga (the hill of light). He sought it single-mindedly and lost his identity in it. He composed many verses on its uniqueness. Likewise, Parasara Maharshi the progenitor of Ramana's line has composed many Sanskrit verses, pregnant with meaning, for the worship of the Supreme as Agni (the great light).

Om Parāṣarakulōttamsāya namaḥ.

10. SUNDARĀRYA TAPAH PHALAM

The fruit of the penance of the noble Sundaram.

Sundaram Iyer was fortune's greatest

favourite since he was the father of such a one as Bhagavan. Noted for his generous nature and compassion he and his like-minded wife Azhagammal were well known for their hospitality. What rare penance should he have performed to be the father of the unique sage Ramana?

*Ōm Sundarārya tapah phalāya
namaha.*

11. KAMANTĪYA SUCĀRITRAHA

The story of whose life captures the heart.

The golden hue of Ramana's body, his lustrous eyes, the charm of his talk and his

smiling face, captured the hearts of everyone who saw him. Hence even as a baby Ramana was taken by the neighbours eagerly to their houses and fondled. Thus from infancy he became one who belonged to everyone.

Om Kamanīya sucāritrāya namaha.

12. SAHĀYĀMBĀ SAHĀYAVĀN

One who was blessed by Sahayamba (Tunaimalai-Amman in Tamil).

When someone scolded him as a boy Ramana ran immediately to the temple of Sahayamba and poured out his grief. His sorrow was not only assuaged but he was also filled with bliss. Thus at a young age

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Ramana was the recipient of the grace of the
Divine Mother.

Om Sahāyāmbā sahāyavatē namaha.

13. ŚŌṆĀCALA MAHŌLĪNA MĀNASĀHA

One whose mind was merged in the
great light of Arunachala.

From his infancy Ramana was aware
that Arunachala was something which
surpassed all grandeur. This holy name
indicates the bliss of the inner life of
Bhagavan as a child. This was not known to
anyone else.

*Om Śōṇācala mahōlīna mānasāya
namaha.*

14. SWARNA-HASTAKAHA

Golden -handed.

When he was a young boy, Ramana used to win in all the games in which he participated. He would then show his hands to his playmates and jocularly remark "Do you know what these hands are? They are golden-hands." Since then he had been called by this name. Years later one of these friends visited him at the Virupaksa cave and recalled the incident. Ramana smilingly said 'Yes'. Thus this name was confirmed by him. This apart, in the 'Yajurveda' one of the verses chanted is 'Namo 'Hiranyabahave'-praising the golden-handed one. We also find similar attributes to Siva in the other

Vedas. The meaning of one of these chants runs thus - 'This hand of mine is auspicious, the best among my many attributes, it is life giving, and it is like touching Siva'. It can be said that this chant is a most apt commentary on this name of Bhagavan for whatever he touched turned into gold and the fullness of consciousness.

Om Swarnahastakāya namaha.

15. ŚRĪMADDVĀDAŚĀNTA MAHĀ STHĀLĒLABDHA VIDYŌDAYAHA

One who attained Self-realisation in the holy Madurai.

While he was studying in the high school at Madurai the Supreme bestowed

Self-knowledge on Ramana secretly. This was the renowned place where Siva had played His lila, His divine drama. The scriptures mention six cakras beginning with Muladhara and also six more such cakras. The place of the presiding deity of these sources of power is called dvadasanta. Of Madurai's many names this particular name is most significant. In the biography of Bhagavan his birth-place Tiruchuzhi, the place where he attained Self-realisation, Madurai, and the place from which he radiated his grace, Arunachala, are truly glorious.

*Om Śrīmad dvādaśānta mahāsthālē
labdha vidyōdayāya namaḥ.*

16. MAHĀŚAKTI NIPĀTĒNA PRABUDDHAHA

One who became Self-aware, by the grace of the divine power.

The operation of grace for spiritual ripening is termed 'Sakti Nipata'. It destroys ignorance and awakens one to the knowledge that the entire universe is permeated by the divine light. The Upanisadic saying 'He whom the Atman chooses, attains it' refers to this awakening.

*Om Mahāśaktinipātēna prabuddhāya
namaha.*

17. PARAMĀRTHA VIT

One who has Realised the Truth.

Self alone is the Truth. To lose one's identity and to remain as the underlying source is to be Self-aware. One can recall an appropriate verse from Upadesa Undiyar the gist of which means "When attributes cease, one abides in his true nature and shines as the infinite existence-knowledge-bliss."

Ōm Paramārthavidē namaha.

18. TĪVRAHA

Intensely active.

Laziness and sloth are the marks of

ignorance. The opposite of it is the steady state of knowledge in which there is no idleness of any kind. Such a state which is the goal of life is achieved only by the grace of the Sadguru. In that state alone one is immersed in God, day and night.

Om Tīvrāya namaḥ.

19. PITRUPADĀNVĒSI

One who went in search of his father.

To draw the externalised mind within in search of its source is to search for the feet of the father. While leaving his home, for Arunachala, Ramana had left a letter reading "I have in search of my father and in

obedience to his command, started from here”.

Om Pitrupadānvēṣinē namaha.

20. INDU-MAULINĀPITRUMĀN

Son of crescent-crowned God (Siva).

Ramana has himself proclaimed that Arunachala, the Supreme, is his Father.

Om Indumaṣṭinā pitrumatē namaha.

21. PITURĀDĒṢATAH ṢŌṆAṢAILAM PRĀPTAHA

One who reached Arunachala in obedience to his father's command.

Ramana's letter before leaving his home

in Madurai makes it clear that this was not on his own volition but under divine compulsion. It was only because of the operation of Arunachala's grace.

*Om Piturādēṣatah Śōṇaśailam
prāptāya namaha.*

22. TAPŌMAYAHA

Full of 'Tapas'- abiding in the state beyond mind.

This describes the state of Ramana while starting the journey to Arunachala - his mind was dead. Because he remained steadily in that state he is praised as Tapomaya.

Om Tapōmayāya namaha.

23. UDĀSĪNAHA

Unconcerned.

Ramana was wholly free from the trace of any kind of attachment and was absorbed in the Self. This state is termed 'Summa iruttal' in Tamil and 'Mauna' in Sanskrit.

Om Udāsīnāya namaha.

24. MAHĀ YŌGI

Exalted Yogi.

One who battles with the tendencies of mind and attains mental quietude is called a Yogi. But one who has effortlessly freed himself from the pull of vasanas and is

unaffected by them is a Maha Yogi for it is a rare achievement.

Om Mahā yōginē namaha.

25. MAHŌTSĀHAHA

Unfailingly enthusiastic.

In an ordinary person's life the waxing and waning of interest is common. For, the good and bad events are happening continuously. Only the one who has discovered the inherent bliss can remain always enthusiastic irrespective of outer circumstances. Devikalottaram (which has been translated into Tamil by Ramana) says

that one “who is desireless and is inhering in the Self is enthusiastic about Jnana”.

Om Mahōtsāhāya namaha.

26. KUŚĀGRADHIHI

Of strong intellect.

The mind which is distracted by a thousand thoughts is not strong. A mind which is freed from the attraction of objects alone is single focussed and can turn within to its source and enjoy the bliss therein. In Lalita Sahasranama there is a praise to the effect that the Goddess is difficult to attain for an extroverted mind and can be reached easily by an inward turned mind. This

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underscores the need for a mind which is
strong because it is not scattered.

Om Kuṣāgradhiyē namaha.

27. SĀNTA SANKALPA SAMRAMBHAHA

Free of disturbance of thoughts.

It is only thoughts which act as a screen
preventing the enjoyment of eternal bliss.
Therefore only those who are thought-free
are naturally happy.

*Om Śānta sankalpa samrambhāya
namaha.*

28. SUSANDR̥K

Of pure and auspicious vision.

It is only when one is freed of the identification with the body that it is possible to have pure vision. Then one is rooted in the eternally pure Self. Ramana terms it as the true vision, 'the limitless eye'. It is also termed as the divine vision in some other works.

Ōm Susandr̥ṣē namaha.

29. SAVITĀ

The Sun.

Here the reference is to the lustre of Ramana's state of Jnana. Truly he is the sun

of knowledge. The sun is praised as the one responsible for the protection of all living beings. The sun is also described as the essence of Vedas, the heart of all.

Om Savitrē namaha.

30. STHIRĀHA

The still one.

The supreme is without movement and is the ground on which all life is in perpetual movement in accordance with the divine law. This attribute is applicable to Ramana as he was firmly rooted at the source.

Om Sthirāya namaha.

31. TAPAKṢAPITA SARVĀNGAHA

One whose every limb is emaciated
by Tapas.

The state in which Ramana was when he arrived at Tiruvannamalai is aptly described in Tiruvacagam which says "There is no consciousness of the body, no awareness of the passage of night or day". The fullness of bliss alone exists. In the first two years after his arrival while staying in the Arunachaleswara temple, at Gurumurtam, and the Mangogrove, Ramana remained in a state of Nirvikalpa samadhi. He had no consciousness of the body. Due to total neglect at that time his body had

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become mere skin and bones. Sivaprakasam Pillai has described this intense tapas of Ramana in his 'Ramana Caritra Ahaval'.

Om Tapakṣapita sarvāṅgāya namaha.

32. PHULLĀMBUJA VILŌCANĀHA

With eyes of lotus in full bloom.

Since he was immersed in nirvikalpa samadhi Ramana's body was neglected. Yet to the surprise of all his face radiated charm and grace poured forth from his eyes. This has also been described by Sivaprakasam Pillai in his 'Ramana Caritra Ahaval'.

Om Phullāmbuja vilōcanāya namaha.

33. CANDRIKASITA HASA ŚRĪ MAṆḌITĀNANA MAṆḌALAHA

Whose beautiful face is lit up by the cool
moonlight of a smile.

Just as moonlight removes the
darkness of night and heat of the sun,
Ramana's smile ends the darkness of the
mind and sufferings of the world. Ramana's
face had a natural beauty of its own which
was enhanced by his smile. It would still the
mental waves of those present. Many poets
who have enjoyed the wonderful smile have
praised it to their hearts' content. When
Ramana was observing mauna it was only
the charm of his smile and gracious glance

which filled the devotees with happiness. The song beginning with 'Ahattamarai Malar Midurai' describes how by a mere smile Ramana awakens one to the awareness and bliss of Self-abidance.

*Om Candrikāsita hāsa śrī maṇḍitānana
maṇḍalāya namaha.*

34. CŪTAVĀṬYĀM SAMĀSĪNAHA

Calmly seated in the Mango grove.

Ramana was residing for some time in the mango grove adjacent to the famous samadhi temple of Gurumurtam. Since he was in the lofty state of Self-abidance it is

said he was seated as the embodiment of calmness.

Om Cūtavāṭyām samāsīnāya namaḥ.

35. CŪṚṆITĀKHILA VIBHRAMAHA

Who has conquered all illusions.

Not only was Ramana in a state free from any kind of illusion but he also gave the experience of that state to all those who came to him.

Om Cūrṇitākhila vibhramāya namaḥ.

36. VĒDA VĒDĀNTA TATTVAJÑAHA

Aware of the essence of Veda and Vedanta.

Veda and Vedanta repeatedly affirm the Self to be Existence, Knowledge and Bliss. Ramana discovered this state for himself and remained steadily in it.

Om Vēda vēdānta tattvajñāya namaḥ.

37. CINMUDRI

Symbol of Knowledge.

What the Vedanta describes as 'Not This', 'Not This', cannot be described in words by anyone. It can only be experienced by being 'That' in a state of true silence of the mind, mauna. It is easily grasped by ripe practitioners of the spiritual path. This is called 'Cinmudra' or the symbol of

Knowledge. The primal Guru Daksinamurti taught the highest Knowledge to Sanaka and others through his potent silence. Ramana has made us understand the significance of his teaching through silence.

Om Cinmudriṇē namaha.

38. TRIGUNĀTIGAHA

Transcending the three mental qualities.

All creation is subject to the sway of the three mental characteristics, rajas, activity, tamas, sloth, and sattva, equipoise. Ramana had transcended all these three mental characteristics. The 'T' - thought has to arise

first before any mental movement starts. It is only in that state in which the 'I' - thought or ego does not arise that one is free of such mental modes. Those abiding in that state are praised as 'Jivanmuktas' 'Sthita prajnas' and 'Gunatitas'. Their minds are a void and hence no 'gunas' of the mind can touch them.

Om Trigunātigāya namaḥ.

39. VIRŪPĀKṢA GUHĀVĀSAHA

Dweller in Virupaksa Cave.

The samadhi of Virupaksa Deva is situated in the Arunachala Hill. The one with the third eye, Virupaksa, is one of the

names of Siva. Ramana lived in this cave for approximately sixteen years from 1900 to 1916. It is only from this cave that his supreme state of Knowledge began to spread widely. Many advanced seekers of Truth have reached his feet at this place and found the fulfillment of their sadhanas.

Om Virūpākṣa guhāvāsāya namaḥ.

40. VIRĀJADACALĀKRITIHI

Radiantly still.

When Ramana was staying in the Virupaksa Cave his potent stillness would be transmitted to the visitors who would also partake of it. Many have witnessed even

monkeys and other animals being absolutely quiet in his presence.

Om Virājadacalākṛitayē namaḥ.

41. UDDĪPTANAYANAHA

Glowing eyes.

The eyes of those abiding in the Self reflect that fullness. Since for them there are no 'others', their looks also evidence that universality. The gracious face of Guru Ramana is lustrous because of his exalted state which pours forth through his eyes, so sings an ardent devotee who has enjoyed it. This sacred name also indicates the fact that Ramana is the one who gives his own state of

bliss to those for whom he is the refuge.

Om Uddīpta nayanāya namaha.

42. PŪRNAHA

The fullness of consciousness.

The wrong identification of the Self with the body is the root cause for the fragmentation of consciousness. Such fragmentation arises when the ego surfaces. Therefore the ego has to be traced to its source and submerged there. Then consciousness will shine forth like the moon freed from the lunar eclipse.

Om Pūrṇāya namaha.

43. RACITĀCALA TĀṆḌAVAHA

Dancer dancing the dance of stillness.

Are not dance and stillness contradictory? What is meant by 'still dance'? Consciousness is the stable ground of all movement. To abide in it is to be aware of it. The distinction between the enjoyer and the enjoyment does not exist in that state. In his 'Arunachala Astakam' Ramana has indicated that this state is experienced by one who has searched for the source of the root 'I' thought and reached the Heart. That state of mind is referred to in this name.

Om Racitācala tāṇḍavāya namaha.

44. GAMBHĪRAHA

Deep rooted.

The mind is always in movement. However, when the mind is inturned one is aware of the stillness from which the mind arises. The mind of such a one is in repose, free of all mental disturbances. This is the majesty of Knowledge.

Om Gambhīrāya namaḥ.

45. PARAMĀCĀRYAHA

Supreme Guru.

Whoever imparts any field of knowledge is a teacher. However it is only the person who guides one towards Self-

Knowledge who can be called the supreme teacher. Why? Because he is the bestower of jnana by reason of which everything else is known. When God incarnates to teach a path appropriate to the age, he is the supreme Guru.

Om Paramācāryāya namaḥ.

46. SUPRASANNAHA

Embodiment of pure grace.

Experiencing the auspiciousness of Siva alone is grace. Generally grace is regarded as flowing from Siva's consort, Ambika. However power and peace are inseparable. Hence it is also said that Siva and his consort

are inseparable. The wise are aware of this.

Om Suprasannāya namaḥ.

47. ABHAYAPRADAHA

Bestower of fearlessness.

Separativeness, the feeling that one is apart from 'others' is the cause of fear. It is only when one sees nothing as apart from the Self that fearlessness is possible. Ramana bestows this state on those to whom he is the refuge.

Om Abhayapradāya namaḥ.

48. DAKṢINĀSYA NIBHAHA

Equal to Daksinamurti.

In ancient times Daksinamurti taught the sages Sanaka and others through silence. Devotees of Ramana also received their instructions in a like manner from him. Ganapati Muni praises Ramana by saying that he reminds one of his father Daksinamurti. Muruganar's reference to Bhagavan as one who bestows samadhi without sadhana but merely by his presence is also apposite.

Om Dakṣiṇāśya nibhāya namaḥ.

49. DHĪRAHA

Courageous.

Facing all events with equipoise is

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courage in the true sense. Individuals are never free from perturbation. The pure seer Ramana is the embodiment of clarity and steadfastness. In his 'Jivamuktananda Lahari' Adi Sankara praises the state of one who is calm in all situations, due to the grace of the Guru.

Om Dhīrāya namaḥ.

50. DAKṢIṆĀBHIMUKHAHA

One facing south.

Even though it was not by design, Ramana usually used to sit facing the south. The sadhaka sits facing the north. The guru's grace flows from his southern seat . South

means the right side. This indicates the spiritual heart which is located on the right side of the chest. Ramana envelops the entire universe rooted as he is in the spiritual heart. 'Daksina' also means intelligence. Hence it might be said that those who turn their mind inwards through intelligent self-enquiry are receiving the help of Ramana for discovering the truth.

Om Dakṣiṇābhīmukhāya namaḥ.

51. SWARĀṬ

Self-luminous.

Abiding in the Self he shines as the fullness of it. In his Arunachala Astakam in

the verse 'Inraham enum ninaivu' Ramana says that he who is seated in the heart, which is the ground, conquers everything.

Om Swarājē namaha.

52. MAHARṢIHI

Self-aware seer who proclaims the Truth.

Ganapati Muni who had dedicated his life to tapas, surrendered to Ramana and accepted him as his Guru. In view of his exalted yogic stature, the Muni called this young ascetic who till then was known as Brahmana Swami, a Maharsi. Since then

Ramana has become widely known in the world by this name.

Om Maharṣayē namaha.

53. BHAGAVĀN

God.

Bhaga stands for plenitude (aisvarya), courage (parakrama), renown (kirti), beauty (ezhil), Knowledge (jnana) and dispassion (vairagya). Those who are incarnations of God are called Bhagavan. This name which is pregnant with meaning was also given to him by Ganapati Muni. The inner circle of devotees always used to address Ramana as Bhagavan. He who is witness of the creation,

sustenance and dissolution of the world is termed Bhagavan.

Om Bhagavatē namaha .

54. IDYAHA

Worthy of praise.

Those who bestow Self-knowledge on those who have surrendered to them are really worthy of praise. Manikkavacagar while singing about the glory of the Lord Siva, at Perunturai, has said that it is only his devotees, who have found the meaning of life, who can set at naught the wheel of fate. Perunturai can also mean the vastness of consciousness. The Vedas too proclaim His

glory through the chants meaning the Golden-handed one, the Lord of the eight directions.

Om Īḍyāya namaḥ.

55. BHŪMA VIDYĀ VIŚĀRADAHA

Knower of Brahman.

Bhuma is consciousness, in which there is the fullness of perception. That alone is bliss. The rest is mere chaff. This was the teaching of Sanatkumara to the sage Narada in the Candogya Upanisad. Reference to this has also been made earlier. This Bhuma vidya is the same as the knowledge of Brahman. The embodiment of

such knowledge is Lord Subrahmanya. He not only abides in the auspicious Brahman but also communicates this knowledge to seekers. It is the same Subrahmanya, the bestower of boons, who is before our very eyes as the comely Ramana.

*Om Bhūmavidyā Viśārādāya
namaha.*

56. VIMALAHA

Flawless.

One steeped in ignorance of one's true nature is bound by the impurities of the mind. Those who have uprooted this ignorance alone can be pure and free from

blemish. Ramana's translation of the verse from Devikalottaram which says 'The abidance in the Heart is pure silence. Know that the merging of the 'I' in its source as it rises gives liberation' is relevant.

Om Vimalāya namaḥ.

57. DĪRGHADARŚI

Far-sighted.

A mental perception is limited by time and space. One who has transcended the mind is not bound by space and time. Those who have crossed the mental barrier alone can be regarded as far-sighted.

Om Dīrghadarśinē namaḥ.

58. ĀPTAHA

Near and dear.

One who can befriend us in a situation where no one else can help is indeed a dear one. Can there be anyone closer than the Sadguru, the indweller of the hearts of all ? He is present within, pouring his grace. In dire need he comes to the rescue whether sought or unsought. He is the most intimate being, our very Self.

Om Āptāya namaḥ.

59. R̥JUMĀRGA PRADARŚAKAHA

Revealer of the direct path.

Only an apta, the dear one referred to in

the preceding name can be our guide for the straight path to Self-knowledge. For he has traversed the path, and can therefore lead one directly to the Self. It is God as the Sadguru who draws one from within and guides the person to liberation.

*Om R̥jumārga pradarśakāya
namaha.*

60. SAMADRK

Impartial.

Constant abidance in the Self without attractions or aversions, in the world of infinite variety, is to be equiminded. The true seer's vision is all pervasive as he is

aware of the essential unity in this multiplicity. The Bhagavad Gita extols such persons for their freedom from any difference. Those whose minds are externalised develop attachments due to contact with the objective world. In contrast persons with inturned minds experience the truth that the seer, the seen and the act of seeing are essentially one.

Om Samadr̥ṣē nāmaha.

61. SATYADRK

Seer of Truth.

That which rises and disappears cannot be the truth. That which is eternal and

unchanging is the truth. The ignorant one is caught up in forms and names. Those who are conscious of the reality underlying these names and forms are seers of truth.

Om Satyadr̥ṣē namaḥ.

62. SATYĀHA

Embodiment of Truth.

The seer of truth becomes Truth itself. To abide in the Self is to know the Self says Ramana in Upadesa Saram. One becomes that fullness of Consciousness when his individuality is merged in the whole.

Om Satyāya namaḥ.

63. PRAŚĀNTAHA

Full of peace.

It is only the one who is aware that peace is his natural state who can be immersed in peace. The knower of truth knows no perturbation says Ramana. The Bhagavad Gita verse 'The one who abides in That, is free from perturbation' also refers to this. One could feel it in the profound peace in the presence of Ramana.

Om Praśāntāya namaḥ.

64. AMITA VIKRAMAHA

Boundless victor

The previous name praises the santi, peace of Ramana. This one refers to his

sakti, power. In the world success and failure follow each other. Everything merges in the Self from which all things rise and subside. The submerging of the mind in its source is the boundary of activity. Thereafter seeing nothing as apart from oneself, and seeing everything as oneself is the victory over everything. Ramana is termed Ajita, the undefeated one, because of this. Wherever he looks there success is assured. To abide in the natural state is to reach the pinnacle of power. That is the highest state of peace too says Ramana Gita. Peace is the inner state expressed as power when it manifests in action says Ramana.

Om Amita vikramāya namaha.

65. SUKUMĀRAHA

Auspicious son.

This sweet name denotes youthfulness, softness, grace and freshness. The eternally young and beautiful person is the younger son of Siva. The name also includes the primal pranava sound Om. The sweetness springs from the quality of being ever fresh, each moment being new and full of life.

Om Sukumārāya namaḥ.

66. SADĀNANDAHA

Always happy.

The bliss which knows no change or

reduction is one's nature. True happiness cannot be that which comes and goes. One could usefully refer to verse 28 of Upadesa Saram which says conscious bliss comes when one abides as the Self, by enquiring 'What is the true import of I?'. This bliss is spontaneous, indestructible and limitless.

Om Sadānandāya namaḥ.

67. MRDUBHĀṢI

Soft spoken.

His speech destroys all grief. Being the repository of bliss he transmits this to everyone who comes into contact with him. Ganapati Muni praises Ramana as soft in

speech, cool in looks and as lotus-faced. Ramana's speech springs from the depths of his potent silence and is pleasing to the ear.

Om Mr̥dubhāṣiṇē namaha.

68. DAYĀRṆAVAHA

Ocean of compassion.

By nature he is a limitless ocean of compassion. 'Glory to the feet of one who is the embodiment of grace' sings Sivaprakasam Pillai. In his Forty Verses in praise of Ramana, Ganapati Muni says "your love is not mental, it is your very nature."

Om Dayārṇavāya namaha.

69. SRI SONĀCALA HṚTBHŪTA SKANDĀŚRAMA NIKĒTANAHA

Resident of Skandasramam, the heart
of Arunachala.

If one views Arunachala from the eastern side, Skandasramam would be seen as the centre of Arunachala. A devotee has described Virupaksa cave where Ramana lived for 16 years as the Heart Cave. Likewise Skandasramam to which he shifted also deserves to be called the heart cave. From time immemorial Arunachala has been termed 'the centre of the earth'. Ramana, the resident of the heart caves of all individuals, had made Skandasramam his residence. While Ramana was staying in the

Virupakṣa cave, a devotee, Kandaswami, noting a level ground on the hill, made it fit for Ramana's occupation. A fine spring was found near that place. Devotees built a suitable building and the place was called Skandasramam. Bhagavan stayed there for six years with his mother and devotees.

*Om Śrī Śoṇācala hr̥tbhūta
skandāśrama nikētanāya namaḥ.*

70. SADDARŚANĀPADĒṢṬA

Teacher of Sat-darsana.

Devotees requested Ramana to instruct them on the nature of Reality and the way to abide as that in an easily understandable

manner. He composed Ulladu Narpadu based on his experience. Ganapati Muni has translated it into Sanskrit as 'Saddarsanam', the vision of Sat, or truth. One who has instructed through this work is 'Saddarsanopadesta'. This name extols him as the one who has cogently explained the truth which is beyond words.

This work was composed after Ramana had shifted to Sri Ramanasramam. Initially they were stray verses but later strung together so as to form a cogent coverage of the subject Reality.

Om Saddarśanōpadēṣṭrē namaha.

71. SADBHAKTA VR̥NDA PARĪVRATAHA

Surrounded by seekers of Truth.

Ramana was the centre of a band of earnest seekers of truth. Sri Ramanasramam at the foot of Aruna Hill was like Kailas itself as the incomparable Ramana was in the company of those who were devoted to him and were sincere to the core in the pursuit of truth. Praised by thousands of sages He is like the vast ocean say the Vedas. These words would be an appropriate description of him.

*Om Sadbhakta vr̥nda parīvratāya
namaha.*

**72. GAṆĒSA MUNI BHR̥NGĒNA
SĒVITĀNGHRI SARŌRUHAHA**

One whose lotus feet were sought by the
honey-bee Ganesa Muni.

The attribute Muni to Ganapati Muni indicates his ardent tapas, ceaseless penance. His extraordinary intelligence, and the breathtaking beauty of his divinely inspired poetry marked him out. By his twenty-first year he had been bestowed, by an assembly of renowned poets, with the title 'Kavyakanta' and was generally regarded as a poet on par with Kalidasa. He is compared to a honey-bee because of his poetic excellence and the power acquired by his repeated utterance of sacred mantras.

Not only did he enjoy the limitless beauty of Ramana but he invited all his disciples and the rest of the world to partake of it.

*Om Gaṇeśa muni bhṛṅgēna sēvitānghri
sarōruhāya namaha.*

**73. GĪTĪPĀDĒŚA-SĀRĀDĪ
GRANTHA SANCHINNA
SAMŚAYĀHA**

Dispels all doubts by his Gita, Upadesa Saram and such other works.

Initially some thought that Ramana Gita was only a recasting in modern Sanskrit of the wisdom contained in the ancient scriptures. If, however, one examines the

work with care and in depth it would be seen that it contains many secrets which are of great use in one's sadhana. These have been explained in clear and lucid style in the 300 verses of Ramana Gita divided into eighteen chapters. The most important chapters are 'Hridaya Vidya' Chapter V and 'Granthi Bheda', Chapter IX. This sacred work had been recorded by the Muni while he was living near the Maharsi on Arunachala.

Upadesa Saram sets out compactly the Maharsi's instructions on the four-fold traditional paths of karma, bhakti, yoga and jnana. It was originally composed in Tamil,

in the Undiyar metre in Ramana Sannidhi Murai. Subsequently it was translated into Sanskrit, Telugu and Malayalam by Ramana himself. Devotees have also translated this work into various other languages. Its claim to pride of place springs from its systematic step by step exposition of the Ramana Way. It is for this reason that it is now an integral part of the chanting done every evening in front of the shrine of Bhagavan Ramana. Containing as they do the essence of truth, all the works of Bhagavan have a distinct power of their own.

*Om Gītōpadēśasārādi grantha
sanchinna samśayāya namaha.*

74. VARṆĀŚRAMA MATĀTĪTAHA

Transcended caste-distinctions (varna) and stages of life (asramas).

Caste and stages of life like brahmacharya relate to the body - mind. One who is freed of concepts alone can know this. As the Upanisads say 'Those who claim to know do not really know' for such experience is beyond words. We have to recognise that Bhagavan is that limitless truth in which all distinctions cease to exist.

*Om Varṇāśrama matātītāya
namaha.*

75. RASAJÑAHA

Aware of the essence.

The embodiment of essence of everything is the Supreme. Without its grace nothing can be understood. The Supreme alone gives life to all art forms. The Upanisad says that one who seeks the Supreme alone can know the essence and therefore true happiness.

Om Rasajñāya namaha.

76. SAUMYAHA

Mangalamurti, the auspicious one.

Destruction is possible only through

ugra, anger. Grace is bestowed through 'saumya'. Bhagavan radiated peace and joy at all times. He is the auspicious one bestowing grace even to those who give offence.

Om Saumyāya namaha.

77. ĀTMAVĀN

Self-controlled.

Bhagavan is the Self of all. He is the universal truth. To be ignorant of one's true Self is self-forgetfulness. To abide as the Self is to be self-aware, and self-controlled.

Om Ātmavatē namaha.

78. SARVĀVANI MATASTHĀNĀM
ĀRĀDHYAHA

Worshipped by people of all religions.

He had no religion of his own. He accepted all religions. The goal of all religions is the same. He was aware that the core of all of them is not different. Hence he was praised by practitioners of the various religions as the embodiment of the essence of their scriptures.

*Om Sarvāvani matasthānām
ārādhyāya namaha.*

79. SARVA SADGUṆI

Possessor of all good qualities.

One need not practise virtues one by one. If one abides in the Self he becomes the repository of all auspicious qualities. Ramana would say that the 'body am I' idea is at the root of all bad qualities and that its uprooting would automatically bestow all worthwhile qualities.

Om Sarvasadguninē namaha.

80. ĀTMĀRĀMAHA

One who rejoices in the Self.

The Bhagavad Gita praises a jnani as one who is aware of the beauty of the Self, Atmarati, as one who is content to abide as the Self, Atmatrupta, and as one who revels

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in the Self, Atmasantusta. Sadasiva
Brahmendra, the great saint, refers to
himself as one having repose in the Self, the
abode of peace. Bhagavan's state of
rootedness in the formless Self makes this
name appropriate for him.

Om Ātmārāmāya Namaha.

81. MAHĀBHĀGAHA

Endowed with all noble qualities.

It is only one in whom all noble qualities
are found spontaneously who deserves to be
called a Mahabhaga. For this, one must lose
his jivahood and find true life by merging his
individuality in Brahman. In such persons
noble qualities are visibly seen.

Om Mahābhāgāya namaha.

82. MĀTRU MUKTI VIDHĀYAKAHA

One who bestowed liberation on his mother.

Many are still living who can bear witness to Bhagavan's having liberated his mother by eradicating her tendencies and merging the life force in her heart. This he did by keeping his left hand on her head and the right hand on her spiritual heart on the last day of her life. Ramana has himself narrated the details. A jnani is equal to Siva in his capacity to grant boons says Bhagavan in Ramana Gita. He himself has proved this by being instrumental in his mother's liberation. A temple has been constructed

over the sacred body of the mother. Regular worship is being performed there by Bhagavan's grace.

The term *matru* also refers to a cow. Hence this name could relate to the liberation of the first asram cow Lakshmi who was a recipient of Bhagavan's grace in abundant measure, Ramana's composition on Lakshmi specifically mentions that she had attained freedom.

'Matru' also means measurer, knower. This name can therefore be taken as relating to the capacity of Bhagavan to give liberation to all.

*Om Mātrumukti vidhāyakāya
namaha.*

83. VINATAHA

Humble one.

Ramana says that the more humble one is the more likely one is to receive good things. He too would conduct himself accordingly. Never feeling any sense of superiority the great ones would always be humble. In contrast petty minded persons would strut about thinking no end of themselves. True humility is an auspicious quality found in great ones. One could also refer to the statement in Tirukural which says that noble persons would automatically be deserving of the highest praise.

Om Vinatāya namaha.

84. VINUTAHA

Universally worshipped.

Since God always dwells, humbly, in the hearts of all, everywhere, without any difference, He is universally praised. Those who praise the exalted feet of Siva are worthy of being worshipped says Tiruvacagam.

Om Vinutāya namaḥ.

85. VIPRAHA

Brahmin.

Bhagavan was known in the beginning as Brahmana Swami. Without even knowing the word 'Brahman', Ramana

attained knowledge of Brahman. Swami means sage. Ramana was supreme among the knowers of Brahman and hence the appropriateness of the name 'Brahmana Swami' to him.

Om Viprāya namaha.

86. MUNĪNDRAHA

King of ascetics.

Those whose minds are not externalised but are fixed inwards deserve to be called Munis. One who is himself a Muni and is a source of grace is 'Munindra', or the foremost of the Munis.

Om Munīndrāya namaha.

87. PAVAKOJJVALAHA

Flame of knowledge.

Fire has the quality of devouring everything. Bhagavan is the fire of knowledge, bestowing his own state to all his devotees.

Om Pavakōjjvalāya namaha.

88. DARŚANĀDAGHA SAMHĀRI

Destroyer of impurity by his glance.

The look of a jnani destroys the ego. Bhagavan says that bathing in sacred rivers, or worship of gods, cannot compare to the power of the gracious glance of a jnani for ending all impurities.

*Om Darśanādagha samhāriṇē
namaha.*

89. MAUNĒNA SWĀTMA BŌDHAKAHA

Reveals himself through silence.

The Self which is beyond the mind cannot be known either through speech or concepts. Even Vedas use the word 'Neti', 'Not this', but do not directly describe it. Instead of getting caught in the vast forest of words, by the dint of effort one should link himself with knowers of Truth and learn it from them says Acarya Sankara. The teaching of the primal guru Daksinamurti through silence was demonstrated in our times by Bhagavan by his state of Self-abidance.

*Om Maunēna swātma bōdhakāya
namaha.*

**90. HRITSĀṆTI KARA
SĀNNIDHYAHA**

Presence which radiates peace.

The symbol of Bhagavan's silent grace is the stoppage of ceaseless mental movements and the merging of the mind at its source. Even though one may not know the cause, the magnetic pull of Bhagavan for all creation is evidence of his radiant silence flowing from Self-abidance.

*Om Hritsāntikara sānnidhyāya
namaha.*

**91. SMARAṆĀT BANDHA
MŌCAKAHA**

One, the thought of whom liberates.

There is an ancient saying that 'the thought of Arunachala liberates'. In 'Arunachala Mahatmyam' it is stated that even if one sees Arunachala from a far off distance, or even thinks of it from anywhere one would understand the secrets of Vedanta. Such secrets are difficult to grasp unless one makes strenuous efforts. One can say that the compositions of Ramana praising Arunachala's magnetic pull and power are equally applicable to him, the very embodiment of Arunachala.

*Om Smaraṇāt bandhamōcakāya
namaha.*

92. ANTASTIMIRA CAṆDĀMSUHU

Sun dispelling inner darkness.

The sun's light removes darkness outside. The light of consciousness is veiled by the ego. It can be removed only by the bright sun shining within, the Self. God Himself incarnates as a Sadguru and dispels the darkness of ignorance.

*Om Antastimiracaṇḍāmśave
namaha.*

93. SAMSĀRĀRṆAVA TĀRAKAHA

Helmsman for crossing the ocean of
samsara.

Ganapati Muni praises Bhagavan as the refuge of all those who wish to escape from the torture of the endless cycle of life and death. Also, as one who is constantly engaged, without expecting anything in return, in the rescue operation of helping them to escape from this cycle. The Muni also prays to Bhagavan for help, by his compassionate glance, to all those who are sick and tired of endless lives. It is not possible to escape the entanglements of a worldly life except by the grace of a Sadguru who is the embodiment of the Supreme.

*Om Samsārārnava tārakāya
namaha.*

94. SŌNĀDRĪṢA STUTI DRAṢṬA

One who had the vision of the glory of
Supreme Arunachala.

It is only out of compassion for and at the request of the devotees that Ramana composed the five hymns on Arunachala. The Aksara Manamalai, Padigam, Navamanimalai, Astakam and the Pancaratnam. The vedic seers are called 'Mantradrastas'. This is because the mantras composed by them were revealed to them when they transcended the mind. The Tiruvacagam of Manikkavacagar also falls into this category. Likewise Ramana's compositions on Arunachala were not the

product of the mind. The words appeared before his mind's eye and compelled him to put them down. Hence this name. They are mystical utterances on a par with Vedic hymns.

Om Śōṇādrīṣa stuti draṣṭrē namaha.

95. HĀRDA VIDYĀ PRAKĀŚAKAHA

Revealer of the science of the Heart.

Even though the Heart is described in the scriptures as the seat of the Self, there was no clear cut explanation about it. This resulted in many wrong notions prevailing about it. Ramana is the compassionate one who has pointed out and clarified the secrets

of the science of the Heart. The nuances of this can be found in Ramana Gita, Sat-darsanam, the supplement to it and in his 'Talks'. In one sense it might be said that it is the core of Bhagavan's teachings.

*Om Hārda vidyā prakāśakāya
namaha.*

96. AVICYUTA NIJA PRAJÑAHA

Never swerves from Self-Knowledge.

What is termed as Self-Knowledge is the state in which all distractions born of attachments to objects and the fragmentation of mind in innumerable thoughts, are not there. Those who abide

steadily in this state know of no others. It is this state, which is beyond description in words, which makes Bhagavan stand out uniquely. It is also the reason why all living beings were irresistibly attracted to him.

Om Avicyuta nija prajñāya namaha.

97. NAISARGIKA MAHĀ TAPĀHA

Engaged spontaneously in great tapas.

In Upadesa Saram, Bhagavan, who is himself the embodiment of natural penance, has explained the natural state as the one in which the ego does not rise. In ordinary penance there is the fluctuation, the rising and subsidence of ego. In contrast in natural

penance ego has subsided completely in its source since the tendencies have been eradicated. It does not surface again. The characteristic of this state which is termed 'Prajna' is consciousness of one's identity with the Self. The person who is always in that natural state is called 'Sthitaprajna', a person of steady wisdom.

Om Naisargika mahā tapasē namaha.

98. KAMAṆḌALUDHARAH

One who holds the water jug.

When one contemplates on the form of Bhagavan which purifies everyone, one recalls the Kamandalu firmly held in his

hand. It symbolises his simplicity and purity.

Om Kamaṇḍalu dharāya namaha.

99. ŚUBHRA KAUPĪNA VASANAHA

One who wears a pure white kaupina.

From the age of seventeen, Bhagavan had no sankalpas. He made no decisions of his own. It so happened that when he discarded his clothes, he automatically started wearing a loin cloth. When one sees him thus one is reminded of his total lack of body-consciousness, his state of supreme mastery over his senses. One cannot help being drawn to him.

*Om Śubhra kaupīna vasanāya
namaha.*

100. GUHAHA

Dweller of the Heart.

The heart-cave is called 'guha' in Vedanta. One who is the source of all creation is called 'guhan'. The one sporting in the heart as consciousness is 'guhesan' says Ramana in the Supplement to Forty Verses.

Om Guhāya namaḥ.

101. DAṆḌAPĀṆIHI

Wielder of the staff.

This is one of the names of Lord Muruga when he is steeped in penance. Bhagavan also used to move about with staff in hand.

In one of his poems Muruganar refers to Ramana, as Brahman incarnate, walking about with staff and blessing devotees with his piercing look. Ramana wields his staff to ward off the demon of ignorance from his devotees.

Om Daṇḍapāṇayē namaha.

102. KRPĀ PŪRṆAHA

Full of grace.

The form of Bhagavan and his grace are not different. He is the entire universe and the fullness of consciousness. There is no limitation on the shining of the grace of such a one.

Om Kṛpāpūrṇāya namaha.

103. BHAVARŌGA BHISAGVARAHA

Physician for the disease of the cycle of births.

To end the cycle of births the Supreme has taken the forms of Arunachala and Ramana. A sloka from 'Arunachala Mahatmyam' is appropriate. In this Siva reveals the truth as follows : " Even though my true form is the fire of knowledge I am appearing as this seemingly insentient hill Arunachala only to bless everyone to seek me easily. I also reside here as a Siddha Purusa, a Supreme Yogi. I am the auspicious space as the Heart in all beings." These words apply equally to the grace of

Ramana who is the Supreme putting on a human garb in order that we may be guided in our search for truth.

Om Bhavarōga bhiṣagvarāya namaḥ.

104. SKANDAHA

Skanda.

The 'Sphurana', the shining of the supreme as fullness of consciousness is called 'Skanda'. This flame of knowledge devours the limitation of the ego and shines without limit.

Om Skandāya namaḥ.

105. DĒVATAMAHA

God of Gods.

One who destroys ignorance and bestows true knowledge alone is the Supreme God. According to Candogya Upanisad this task was accomplished by Skanda, the name given to Ramana in the preceding praise. In the scriptures the word 'Devatama' refers to the Supreme.

Om Dēvatamāya namaḥa.

106. AMARTYAHA

Immortal.

Those who regard the body which is subject to death as the Self are caught in the

cycle of births and deaths. One who realises by the grace of the Guru that he is not the body abides as the immortal Self. One should always prostrate before the eternal Sadguru dancing as 'I' - 'I' in the source of the ego. It is only when the desires imbedded in the mind are destroyed that the mortal becomes immortal. The Upanisadic statement that a jnani walks on earth as the embodiment of the Brahman applies to Ramana.

Om Amartyāya namaha.

107. SĒNANĪ

Commander of the army.

Bhagavan Ramana preserves one's

auspicious qualities, destroys the demon of vasanas which comes in the way of sadhana. He establishes the victorious flag of jnana.

Om Sēnānyē namaha.

108. PURUSŌTTAMAHA

The man among men.

Ganapati Muni has praised Ramana as an example for humanity because of his depth of peace, supreme power and his dispassion. Saints like Sivaprakasam Pillai and Muruganar have also sung the praise of Ramana no end. According to the words of Sri Krishna in the Bhagavad Gita, a Purusottama is one who has conquered all

external movements of the mind, and is one who is aware of the essence underlying everything. If this test is applied to Ramana it would suit him eminently. Moreover, in Tamil grammar, the term 'Uttama Purusa' refers to the fullness of the consciousness. Since Bhagavan was free from any kind of limitations of time or space, he deserves this epithet. Abiding in the natural state he shares his experience of the science of the Heart. As a result it becomes as easy as a gooseberry in the palm of one's hand. Let us humbly bow to his holy lotus feet.

Om Puruṣōttamāya namaḥ.

भारद्वाजविश्वनाथविरचितं

श्री रमणाष्टोत्तरशतनामावली

अपार सच्चित्सुखवारिराशे—

र्यस्योर्मिमात्रं भुवनं समस्तम् ।

गुहाहितं तं रमणं गभीरं

चिन्ताविहीनं हृदि चिन्तयामि

॥ नामावलि : ॥

ओं महासेनमहोऽशेन जाताय नमः

ओं श्रीरमणाय नमः

ओं गुरवे नमः

ओं अखण्डसंविदाकाराय नमः

ओं महौजसे नमः

5

- ओं कारणोद्भवाय नमः
ओं जगद्धितावताराय नमः
ओं श्रीभूमिनाथस्थलोत्थिताय नमः
ओं पराशरकुलोत्तंसाय नमः
ओं सुन्दरार्यतपः फलाय नमः 10
ओं कमनीयसुचारित्राय नमः
ओं सहायाम्बासहायवते नमः
ओं शोणाचलमहोलीनमानसाय नमः
ओं स्वर्णहस्तकाय नमः
ओं श्रीमद्द्वादशांतमहास्थले लब्धविद्योदयाय नमः 15
ओं महाशक्तिनिपातेन प्रबुद्धाय नमः
ओं परमार्थविदे नमः
ओं तीव्राय नमः
ओं पितृपदान्वेषिणे नमः
ओं इन्दुमौलिना पितृमते नमः 20

ओं पितुरादेशतः शोणशैलं प्राप्ताय नमः	
ओं तपोमयाय नमः	
ओं उदासीनाय नमः	
ओं महायोगिने नमः	
ओं महोत्साहाय नमः	25
ओं कुशाग्रधिये नमः	
ओं शान्तसङ्कल्पसंरम्भाय नमः	
ओं सुसन्दर्शे नमः	
ओं सवित्रे नमः	
ओं स्थिराय नमः	30
ओं तपःक्षपितसर्वाङ्गाय नमः	
ओं फुल्लाम्बुजविलोचनाय नमः	
ओं चन्द्रिकासितहासश्रीमण्डिताननमण्डलाय नमः	
ओं चूतवाट्यां समासीनाय नमः	
ओं चूर्णिताखिलविभ्रमाय नमः	35

ओं वेदवेदान्ततत्त्वज्ञाय नमः

ओं चिन्मुद्रिणे नमः

ओं त्रिगुणातिगाय नमः

ओं विरूपाक्षगुहावासाय नमः

ओं विराजदचलाकृतये नमः

40

ओं उद्दीप्तनयनाय नमः

ओं पूर्णाय नमः

ओं रचिताचलताण्डवाय नमः

ओं गम्भीराय नमः

ओं परमाचार्याय नमः

45

ओं सुप्रसन्नाय नमः

ओं अभयप्रदाय नमः

ओं दक्षिणास्यनिभाय नमः

ओं धीराय नमः

ओं दक्षिणाभिमुखाय नमः

50

ओं स्वराजे नमः	
ओं महर्षये नमः	
ओं भगवते नमः	
ओं ईड्याय नमः	
ओं भूमविद्याविशारदाय नमः	55
ओं विमलाय नमः	
ओं दीर्घदर्शिने नमः	
ओं आप्ताय नमः	
ओं ऋजुमार्गप्रदर्शकाय नमः	
ओं समदृशे नमः	60
ओं सत्यदृशे नमः	
ओं सत्याय नमः	
ओं प्रशान्ताय नमः	
ओं अमितविक्रमाय नमः	
ओं सुकुमाराय नमः	65

ओं सदानन्दाय नमः

ओं मृदुभाषिणे नमः

ओं दयार्णवाय नमः

ओं श्रीशोणाचलहृद्भूतस्कन्दाश्रमनिकेतनाय नमः

ओं सदृशिनोपदेष्ट्रे नमः

70

ओं सद्भक्तवृन्दपरीवृताय नमः

ओं गणेशमुनिभृङ्गेन सेविताङ्घ्रिसरोरुहाय नमः

ओं गीतोपदेशसारादिग्रन्थसंछिन्नसंशयाय नमः

ओं वर्णाश्रममतातीताय नमः

ओं रसज्ञाय नमः

75

ओं सौम्याय नमः

ओं आत्मवते नमः

ओं सर्ववनिमतस्यानामाराध्याय नमः

ओं सर्वसद्गुणिने नमः

ओं आत्मारामाय नमः

80

ओं महाभागाय नमः	
ओं मातृमुक्तिविधायकाय नमः	
ओं विनताय नमः	
ओं विनुताय नमः	
ओं विप्राय नमः	85
ओं मुनीन्द्राय नमः	
ओं पावकोज्ज्वलाय नमः	
ओं दर्शनादघसंहारिणे नमः	
ओं मौनेन स्वात्मबोधकाय नमः	
ओं हृच्छान्तिकरसान्निध्याय नमः	90
ओं स्मरणाद्वन्धमोचकाय नमः	
ओं अन्तस्तिमिरचण्डांशवे नमः	
ओं संसारार्णवतारकाय नमः	
ओं शोणाद्रीशस्तुतिद्रष्ट्रे नमः	
ओं हार्दविद्याप्रकाशकाय नमः	95

ओं अविच्युतनिजप्रज्ञाय नमः	
ओं नौसर्गिकमहातपसे नमः	
ओं कमण्डलुधराय नमः	
ओं शुभ्रकौपीनवसनाय नमः	
ओं गुहाय नमः	100
ओं दण्डपाणये नमः	
ओं कृपापूर्णाय नमः	
ओं भवरोगभिषग्वराय नमः	
ओं स्कन्दाय नमः	
ओं देवतमाय नमः	
ओं अमर्त्याय नमः	
ओं सेनान्ये नमः	
ओं पूरुषोत्तमाय नमः	108

यः स्थणोरस्त्राचलस्य पदयोः स्मृत्या जनिं प्राप्यत—
द्विव्यानुग्रहसुप्रवाहविवशस्तादात्म्यभावं गतः ।
हन्निष्ठः स्वगभीरनित्यतपसा लोकान्पुनास्येकराट्
तस्मै श्रीरमणाय ते नम इदं लोकोत्तरज्योतिषे ॥

- 1 **Ōm Mahāsēna mahōmsēna jātāya
namaha**
- 2 **Ōm Śrī Ramaṇāya namaha**
- 3 **Ōm Guravē namaha**
- 4 **Ōm Akhaṇḍa samvidākārāya
namaha**
- 5 **Ōm Mahaujasē namaha**
- 6 **Ōm Kāraṇōdbhavāya namaha**
- 7 **Ōm Jagaddhitāvatārāya namaha**
- 8 **Ōm Śrī Bhūmināthasthalōtthitāya
namaha**
- 9 **Ōm Parāśarakulōttamsāya namaha**
- 10 **Ōm Sundarāryatapah phalāya
namaha**
- 11 **Ōm Kamanīya sucāritrāya namaha**
- 12 **Ōm Sahayāmba sahāyavatē namaha**
- 13 **Ōm Sōṇācalamahōlīnamānasāya
namaha**

- 14 Om Swarnahastakaya namaha
- 15 Ōm Śrīmaddwādaśānta mahāsthālē
labdha vidyōdayāya namaha
- 16 Ōm Mahāśaktinipātēna prabuddhāya
namaha
- 17 Ōm Paramārthavidē namaha
- 18 Ōm Tīvrāya namaha
- 19 Ōm Pitrupadānvēṣiṇē namaha
- 20 Ōm Indumaulīnā pitrumatē namaha
- 21 Ōm Piturādēsatāh śōṇaśailam prāptāya
namaha
- 22 Ōm Tapōmayāya namaha
- 23 Ōm Udāsīnāya namaha
- 24 Ōm Mahā yōginē namaha
- 25 Ōm Mahōtsāhāya namaha
- 26 Ōm Kuśāgradhiyē namaha
- 27 Ōm Śānta sankalpa samrambhāya
namaha

- 28 Ōm Susandr̥ṣē namaha
- 29 Ōm Savitr̥ē namaha
- 30 Ōm Sthirāya namaha
- 31 Ōm Tapah kṣapita sarvāṅgāya namaha
- 32 Ōm Phullāmbuja vilōcanāya namaha
- 33 Ōm Candrikāsita hāsa śrī maṇḍitānana
maṇḍalāya namaha
- 34 Ōm Cūtavāṭyām samāsīnāya namaha
- 35 Ōm Cūrṇitākḥila vibhramāya namaha
- 36 Ōm Vēda vēdānta tatvajñāya namaha
- 37 Ōm Cinmudrinē namaha
- 38 Ōm Trigūṇātīgāya namaha
- 39 Ōm Virūpākṣa guhāvāsāya namaha
- 40 Ōm Virājadacalākṛitayē namaha
- 41 Ōm Uddīptanayanāya namaha
- 42 Ōm Pūrṇāya namaha
- 43 Ōm Racitācala tāṇḍavāya namaha
- 44 Ōm Gambhīrāya namaha

- 45 Ōm Paramācāryāya namaha
- 46 Ōm Suprasannāya namaha
- 47 Ōm Abhayapradāya namaha
- 48 Ōm Dakṣiṇāsyānibhāya namaha
- 49 Ōm Dhīrāya namaha
- 50 Ōm Dakṣiṇābhimukhāya namaha
- 51 Ōm Swarajē namaha
- 52 Ōm Maharṣayē namaha
- 53 Ōm Bhagavatē namaha
- 54 Ōm Īdyāya namaha
- 55 Ōm Bhūmavidyā viśārādāya namaha
- 56 Ōm Vimalāya namaha
- 57 Ōm Dīrghadarśinē namaha
- 58 Ōm Āptāya namaha
- 59 Ōm Rjumārga Pradarśakāya namaha
- 60 Ōm Samadr̥ṣē namaha
- 61 Ōm Satyadr̥ṣē namaha
- 62 Ōm Satyāya namaha

- 63 Ōm Praśāntāya namaha
64 Ōm Amita vikramāya namaha
65 Ōm Sukumārāya namaha
66 Ōm Sadānandāya namaha
67 Ōm Mrdubhāṣinē namaha
68 Ōm Dayārṇavāya namaha
69 Ōm Śrī Śōṇācala hridbhūta
Skandāśrama nikētanāya namaha
70 Ōm Saddarśanōpadēṣṭrē namaha
71 Ōm Sadbhakta vrnda parīvrtāya
namaha
72 Ōm Gaṇēśa munibhṛṅgēna sēvitānghri
sarōruhāya namaha
73 Ōm Gītōpadēśasārādi grantha
samchinna samśayāya namaha
74 Ōm Varṇāśrama matātītāya namaha
75 Ōm Rasajñāya namaha
76 Ōm Saumyāya namaha

- 77 Ōm Ātmavatē namaha
78 Ōm Sarvāvanimatasthānām ārādhyāya
namaha
79 Ōm Sarvasadguṇinē namaha
80 Ōm Ātmārāmāya namaha
81 Ōm Mahābhāgāya namaha
82 Ōm Mātru mukti vidhāyakāya namaha
83 Ōm Vinatāya namaha
84 Ōm Vinutāya namaha
85 Ōm Viprāya namaha
86 Ōm Munīndrāya namaha
87 Ōm Pavakōjjvalāya namaha
88 Ōm Darśanādaghasamhāriṇē namaha
89 Ōm Maunēna swātma bōdhakāya
namaha
90 Ōm Hṛicchāntikara sānnidhyāya
namaha

- 91 ॐ Smaraṇāḍbandha mōcakāya
 namaha
- 92 ॐ Aṅtastimira caṇḍāmsavē namaha
- 93 ॐ Samsārārṇava tārakāya namaha
- 94 ॐ Śōṇādrīṣa stuti draṣṭrē namaha
- 95 ॐ Hārda vidyā prakāśakāya namaha
- 96 ॐ Avicyuta nija prajñāya namaha
- 97 ॐ Naisargika mahā tapasē namaha
- 98 ॐ Kamandalu dharāya namaha
- 99 ॐ Subhra kaupina vasanāya namaha
- 100 ॐ Guhāya namaha
- 101 ॐ Daṇḍapāṇayē namaha
- 102 ॐ Kṛpāpūrṇāya namaha
- 103 ॐ Bhavarōga bhiṣagvarāya namaha
- 104 ॐ Skandāya namaha
- 105 ॐ Dēvatamāya namaha
- 106 ॐ Amartyāya namaha
- 107 ॐ Sēnānyē namaha
- 108 ॐ Puruṣōttamāya namaha



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Dialogues with Ramana Maharshi
English translation and commentary
 - **THE SILENT MIND**
 - **MEDITATIONS**
 - **SRI RAMANA MAHARSHI'S TEACHINGS**
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Memoirs of 29 old devotees of Bhagavan Sri
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